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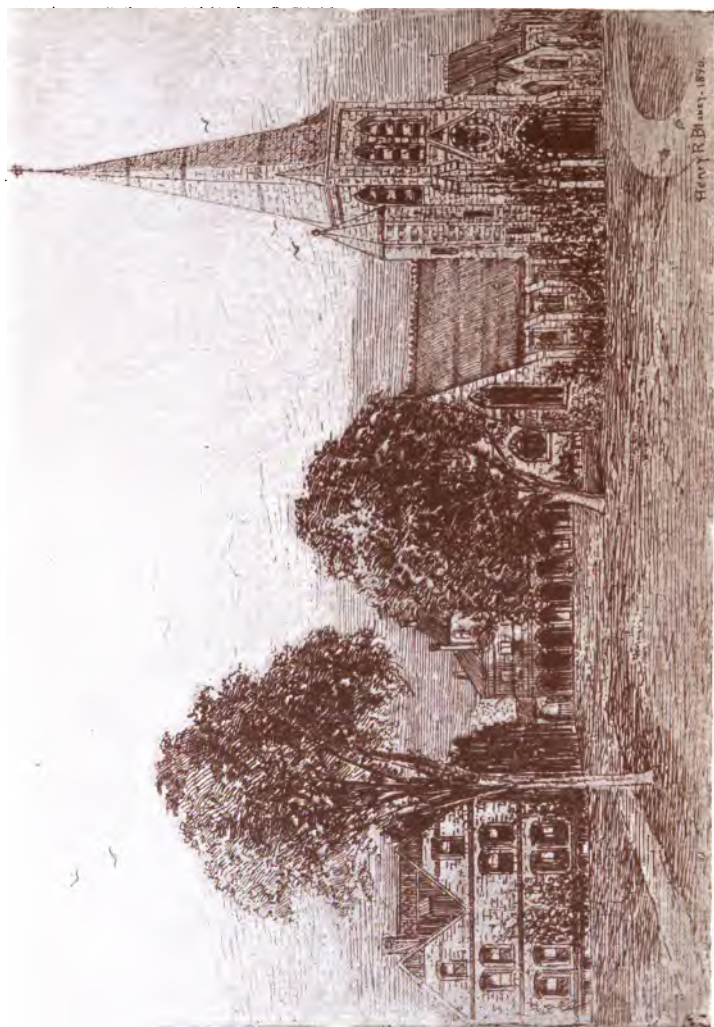
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CATALOGUE
OF THE
EPISCOPAL THEOLOGICAL SCHOOL

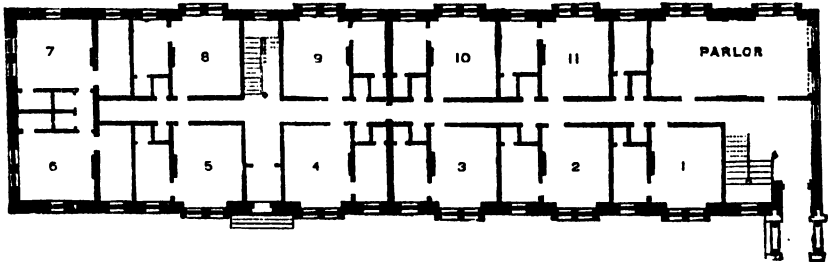
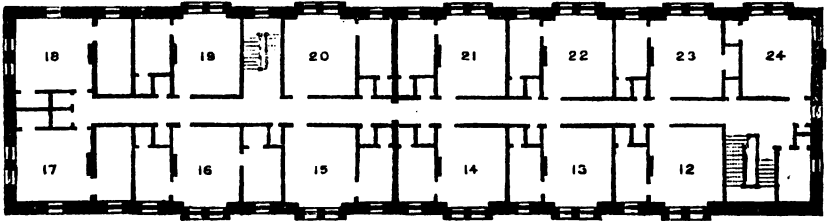
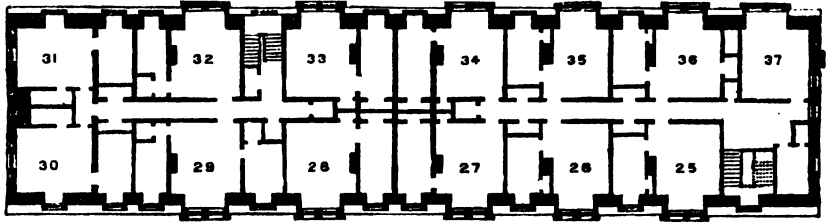


CATALOGUE
OF THE
EPISCOPAL THEOLOGICAL SCHOOL
IN
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1893 * 1894

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LAWRENCE HALL

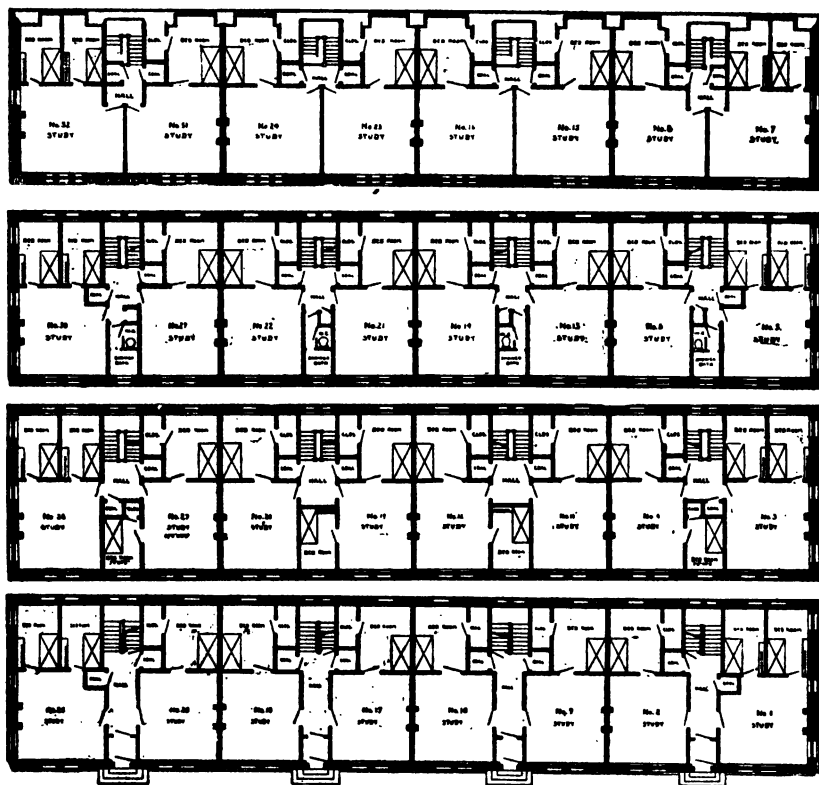


Length of the Hall, 168 ft. 8 in. Width, 42 ft. 6 in.

The right hand of the plan is towards the North.

Sitting-rooms, 15 ft. x 14 ft. Bed-rooms, 13 ft. x 7 ft.

WINTHROP HALL



FIRST THREE FLOORS

Corner double suites: studies, 17 ft. x 16 ft. 5 in.; bed-rooms, 12 ft. 5 in. x 8 ft.
 Single suites: studies, 16 ft. 5 in. x 15 ft.; bed-rooms, 12 ft. 5 in. x 10 ft.

FOURTH FLOOR

Corner double suites: studies, 19 ft. 8 in. x 17 ft.; bed-rooms, 12 ft. 5 in. x 8 ft.
 Single suites: studies, 17 ft. 10 in. x 17 ft.; bed-rooms, 12 ft. 5 in. x 10 ft.

THIS Institution was incorporated in 1867. Cambridge was selected for its site, in order to take advantage of the peculiar opportunities of this place for that grade of theological education which the School was intended to impart.

The buildings of stone form a group of unusual beauty, and of uniform architectural style. They are as follows :

1. **ST. JOHN'S MEMORIAL CHAPEL**, erected in 1869, by the late **ROBERT MEANS MASON**, accommodates about five hundred persons. In it there are held daily Morning and Evening Prayer and the usual services on Sunday, under the direction of the Dean. The students of the School are expected to make this their regular place of worship, and, after them, in accordance with the intention of the donor, provision is made for the accommodation of members of Harvard University. The seats that remain are open to the public.

2. **LAWRENCE HALL**, completed in 1880, is the gift of the late **AMOS ADAMS LAWRENCE**. It can accommodate thirty-nine students, each one having a bed-room and sitting-room, and is convenient and tasteful in all its appointments. There is also a large parlor, where are kept on file newspapers and periodicals.

3. **REED HALL**, containing the library and the lecture-rooms, was built in 1875, and is the gift of the munificent founder of the School, the late **BENJAMIN TYLER REED**.

4. **BURNHAM HALL** is the refectory of the School, and was built in 1879 by the late **JOHN APPLETON BURNHAM**. It contains a lofty dining-hall, forty-five feet by thirty, and also a kitchen, laundry, matron's and servants' apartments.

5. **WINTHROP HALL** was built in 1893, by friends of the School, and was named after the **HON. ROBERT C. WINTHROP**. It contains twelve double and twenty single suites of rooms, and accommodates forty-four students. The studies are all on the front of the building, which faces south.

CALENDAR

TERM OPENS	SEPTEMBER 27
CHRISTMAS RECESS BEGINS	DECEMBER 24
CLASSES RESUMED	JANUARY 3
EASTER RECESS BEGINS	MARCH 22
CLASSES RESUMED	APRIL 3
EXAMINATIONS OF THE SENIOR CLASS	MAY 30—JUNE 12
EXAMINATIONS OF THE OTHER CLASSES	JUNE 4—16
COMMENCEMENT	JUNE 20

The Commencement Exercises of 1894 will be held in St. John's Memorial Chapel, on Wednesday, June 20th, at 10.30 A.M. The sermon will be preached by the Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of the Diocese, who will also deliver the diplomas, and ordain candidates for the Diaconate.

The Academic Year 1894—'95 will begin on Wednesday, September 26. The opening celebration of the Holy Communion will take place the next day at 8.30 A.M.

BOARD OF TRUSTEES

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CLEMENT K. FAY, B.A.

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J. GARDNER WHITE, M.A.

GEORGE A. GARDNER, M.A.

FACULTY

DEAN

REV. GEORGE HODGES, D.D.

PROFESSORS

In the order of appointment

REV. P. H. STEENSTRA, D.D.

Professor of the Literature and Interpretation of the Old Testament

REV. ALEXANDER V. G. ALLEN, D.D.

Professor of Ecclesiastical History

REV. HENRY SYLVESTER NASH, D.D.

Professor of the Literature and Interpretation of the New Testament

REV. MAXIMILIAN LINDSAY KELLNER, B.D.

Assistant Professor of Old Testament Languages

REV. EDWARD STAPLES DROWN, B.D.

Assistant Professor of Systematic Divinity

REV. GEORGE HODGES, D.D.

Professor of Homiletics and Pastoral Care

MR. J. J. HAYES

Instructor in Elocution

MISS EDITH D. FULLER

Librarian

STUDENTS

RESIDENT GRADUATE

RICHARDS, GEORGE SHERMAN, Louisville, Ky.

SENIOR CLASS

- BUMPUS, ARTHUR LEWIS, B.A., *Harvard*, 1891 Quincy
- BURROWS, CHARLES DAVIS, B.A., *Brown*, 1891 Providence, R.I.
- DUNN, JOSEPH BRAGG, M.A., *Univ. of Va.*, 1890 Petersburg, Va.
- FALKNER, WILLIAM HOWARD, B.A., *Univ. of Penn.* 1883
Pittsburgh, Pa.
- HOOPES, WILFORD LAWRENCE, B.S., *Univ. of Penn.*, 1884,
B.A., *Harvard*, 1891 Philadelphia, Pa.
- JOHNSON, JONATHAN EDWARD, B.A., *Harvard*, 1891 Nahant
- KOBAYASHI, JACOB HIKOGORO, Okayama-Ken, Japan
- LYNCH, ROBERT LE BLANC, B.A., *Trinity*, 1890, M.A., 1893 Boston
- MITCHELL, OSCAR LIEBER, B.A., *St. Stephens*, 1890,
M.A., 1893 Columbia, S.C.
(Diocese of Milwaukee)
- MOTT, MARSHALL EVERETT, B.A.,
Univ. of New Brunswick, 1889 Waterboro, N.B.
(Diocese of Massachusetts)
- RAYMOND, WILLIAM SAMUEL WINSLOW, B.A.,
Univ. of New Brunswick, 1886 Springfield, N.B.
(Diocese of Massachusetts)
- ROBINSON, JOHN GEORGE, B.A., *Hobart*, 1891 Alexandria, Minn.
(Diocese of Massachusetts)
- ROGERS, LUCIAN WATERMAN, B.A., *Trinity*, 1891 Providence, R.I.
- SARGENT, GEORGE WINTHROP, B.A., *Trinity*, 1890
M.A., 1893 Boston
- SLATTERY, CHARLES LEWIS, B.A., *Harvard*, 1891 Cambridge
- TAFT, ARTHUR NELSON, B.A., *Williams*, 1890 Brooklyn, N.Y.
(Diocese of Massachusetts)
- THOMAS, EDWARD SEYMOUR, B.A., *Yale*, 1888 Providence, R.I.
- THURSTON, THEODORE PAYNE, B.A., *Trinity*, 1891
Minneapolis, Minn.
(Diocese of Massachusetts)

TWOMBLY, CLIFFORD GRAY, B.A., <i>Yale</i> , 1891	Newton
WALKER, ROBERT, B.A., <i>Trinity</i> , 1891	Waltham
WASHBURN, HENRY BRADFORD, B.A., <i>Harvard</i> , 1891	Worcester
WOODWORTH, ARTHUR VERNON, B.A. <i>Harvard</i> , 1891	Boston

MIDDLE CLASS

BEACH, ROBERT MILLS,	Springfield
BLODGETT, CHAUNCEY HAYDN, B.A. <i>Harvard</i> , 1892	Pawtucket, R.I.
CRABTREE, ALBERT, B.A., <i>Trinity</i> , 1892	Fall River
JENKINS, JAMES ROCKWOOD, B.A., <i>Harvard</i> , 1891	Winchester
LAILAW, GILBERT WILLIAM, B.L., <i>Cornell</i> , 1892	Ellicottville, N.Y. (Diocese of Central New York)
NICHOLS, LEWIS, B.A., <i>Univ. of Toronto</i> , 1891	Mitchell, Ont. (Diocese of Massachusetts)
PERRY, JAMES DEWOLF, JR., B.A., <i>Univ. of Penn.</i> , 1891, <i>Harvard</i> , 1892	Germantown, Pa.
PRESSEY, ERNEST ALBERT, B.A., <i>Trinity</i> , 1892	Detroit, Mich.
REED, HORATIO ROOP,	Newburgh, N.Y. (Diocese of Massachusetts)
ROSS, HENRY PHIPPS,	Cambridge
SMITH, EVERETT PEPPERRELL, B.A., <i>Columbia</i> , 1892	New York, N.Y.
SMITH, ROBERT GASTEN, M.E., <i>Stevens' Inst. of Technology</i> , 1889, B.A., <i>Harvard</i> , 1893	Cambridge
THOMAS, JAMES BISHOP, B.A., <i>Rutgers</i> , 1892	New Brunswick, N.J. (Diocese of Massachusetts)
WHITE, ELIOT, B.A., <i>Harvard</i> , 1892	New York, N.Y.
WHITTEMORE, FRANCIS LEE, B.A., <i>Harvard</i> , 1892	Cambridge

JUNIOR CLASS

- DENNEN, ERNEST JOSEPH, B.A., *Univ. of Michigan*, 1893
Ann Arbor, Mich.
- GILBERT, HENRY CLOSSON, B.A., *Trinity*, 1893
Randolph, Vt.
- HUTCHISON, CHARLES EDWARD, B.A., *Harvard*, 1893
Newton
- LEARNED, LESLIE ELIAS, B.A., *Brown*, 1893
Lonsdale, R.I.
- NEWBEGIN, EDWARD HENRY, B.A., *Bowdoin*, 1891
Defiance, O.
(Diocese of Massachusetts)
- PEASLEE, ARTHUR NEWTON, B.A., *Bates*, 1890
Cambridge
- ROOTS, LOGAN HERBERT, B.A., *Harvard*, 1891
Little Rock, Ark.
(Diocese of Massachusetts)
- SMITH, HERBERT SCOTT, B.A., *Univ. of Michigan*, 1891,
Harvard, 1892
Trenton, N.J.
(Diocese of Massachusetts)
- STONE, HENRY MORGAN, Ph.B., *Brown*, 1892,
M.A., 1893
Providence, R.I.
- VAN RENSSELAER, STEPHEN, B.A., *Harvard*, 1891
Albany, N.Y.
(Diocese of New York)
- WADLEIGH, HENRY RAWLE,
Bluefield, W. Va.
(Diocese of Massachusetts)

SPECIAL STUDENTS

- HANNAH, HENRY KING,
Boston
- VERNON, FRANK LAWRENCE, B.A., *Univ. of Toronto*, 1893
Toronto, Ont.
- WEBSTER, FRANCIS ELLSWORTH,
Everett

SUMMARY

Resident Graduate	1
Senior Class	22
Middle Class	15
Junior Class	11
Special Students	3
Total	52

COLLEGE DEGREES REPRESENTED

Harvard	15
Trinity	8
University of Pennsylvania	3
Brown	3
University of Michigan	2
University of Toronto	2
University of New Brunswick	2
Yale	2
Williams	1
Columbia	1
Cornell	1
University of Virginia	1
Hobart	1
Bowdoin	1
Bates	1
Rutgers	1
St. Stephens	1
Stevens' Institute of Technology	1

SYNOPSIS

OF

THE COURSE OF STUDY

JUNIOR CLASS

I. BIBLICAL STUDY

OLD TESTAMENT

OLD TESTAMENT, LANGUAGE AND HISTORY: Study of the Hebrew language begun; Pentateuch, Historical Books, Sight-reading: five hours a week until Christmas; after Christmas any student may take either Hebrew five hours a week, or Hebrew three hours and an amount of work equivalent to the remaining two hours in the New Testament, under the direction of the Professor in that department. Text-books: Harper's Method and Manual, and Elements of Hebrew; Hahn's or Theile's Hebrew Bible; Gesenius' or Mitchell's Davies' Hebrew Lexicon.

Lectures on the History of Israel; two hours a week until Christmas, one hour after Christmas.

LITERATURE AND INTERPRETATION OF THE OLD TESTAMENT: Principles of Textual Criticism, with reference to both the New and Old Testament. Once a week until Christmas.

Hermeneutics, and Introduction to the Poetical Books of the Old Testament. Two hours a week after Christmas.

NEW TESTAMENT

First Session: Reading of the New Testament books, outside the Gospels, in their chronological order and in connection with the history of the Apostolic Church. Exegesis of notable passages. The development of Christology. Our Lord in the minds of His chosen. Lectures on Introduction to the Synoptics.

Second Session: Life of Christ. Study of New Testament Times. The Synoptic Gospels. Our Lord in His thought concerning Himself and His Kingdom.

Third Session: Exegesis of the Epistle to the Romans. Pauline doctrine of Justification by Faith as the foundation of genuine Ethics. Five hours a week.

The books most in use are, — Dictionary, Thayer's, — Grammar, Green's Handbook, and Winer's; Weiss and Salmon on Introduction; Weiss's Biblical Theology of the New Testament; Edersheim and Keim on the Life of Christ; Commentaries, — Meyer, Godet, and Alford, on Romans.

In addition to the above, an elective course is given after Christmas. In 1892-3 a course was given on Judaism and Christianity.

II. SYSTEMATIC DIVINITY

Prolegomena of Theology. The Problem of Knowledge; Materialism; Utilitarianism; The Freedom of the Will; The Problem of Evil; Arguments for the Existence of God. Lectures and essays. Once a week.

Among books of reference are, — Caird's Philosophy of Religion; Harris' Philosophical Basis of Theism; Martineau's Study of Religion; Bowne's Metaphysics, and Psychology; Pfeleiderer's Philosophy of Religion; Lotze's Microcosmus, and Philosophy of Religion; Butler's Analogy; Green's Prolegomena to Ethics.

III. HOMILETICS AND PASTORAL CARE

Lectures on the personal life of the student and the clergyman. Once a week until Christmas.

MIDDLE CLASS

I. BIBLICAL STUDY

OLD TESTAMENT

OLD TESTAMENT LANGUAGES AND ASSYRIAN. (Elective courses:) 1. Hebrew: Isaiah, Nahum, and Jonah, with lectures on the bearing of the Assyrio-Babylonian records on the Old Testament. 2. Jewish Aramaic: Daniel and Ezra, and selections from the Targums. Brown's Aramaic Method, and Grammar. 3. Assyrian: Lyon's Assyrian Manual, Delitzsch's Assyrian Grammar, Delitzsch's Assyrische Lesestücke. Two hours a week before Christmas, and one hour after Christmas.

Instead of electing one of the above courses, a student may, with the permission of the Professor concerned, take an equivalent amount of special work in some other department of study.

LITERATURE AND INTERPRETATION OF THE OLD TESTAMENT. Lectures on 1. Pentateuchal Criticism. 2. Introduction to the historical books of the Old Testament. 3. Some Minor Prophets, or portions of Isaiah. Two hours a week.

NEW TESTAMENT

First and Second Sessions: Exegesis of the Gospel according to St. John. The Apostolic thought about our Lord and our Lord's thought about Himself in unison. Lectures on Introduction to St. John's Gospel. Commentaries, — Meyer, Godet, and Westcott, on St. John.

Third Session: Lectures on Biblical Theology of the New Testament. The object is to gather up and focus the work of the course. Two hours a week until Christmas; three hours after Christmas.

In addition to the above an elective course is given. In 1893-4 the subject is a comparative study of Pauline and Greek ethics.

II. ECCLESIASTICAL HISTORY

The general works of reference during the year are Neander's, Gieseler's, and Schaff's Church Histories, Milman's Latin Christianity, Hagenbach's and Harnack's Doctrine Histories, and, as a handbook, Kurtz's Church History.

History of the Church and its doctrines in the ante-Nicene age. Special works of reference are Baur's First Three Centuries, Fisher's Beginnings of Christianity, Matheson's Growth of the Spirit of Christianity, Uhlhorn's Conflict of Christianity with Paganism, with readings in the Church Fathers; Seminars and theses.

The Church in the post-Nicene age to the time of Gregory the Great,—the General Councils, the writings of St. Augustine, the rise of Mohammedanism. Among the numerous works of reference, Dorner's History of the Doctrine of the Person of Christ. General view of cultus and discipline in the post-Nicene age.

The rise of the Papacy. Greenwood's Cathedra Petri. Continuation of the History of the Eastern Church to the fall of Constantinople, including the Iconoclastic Controversy and the Schism between the Eastern and Western Churches. History of the Middle Ages to the time of Boniface VIII.

In addition to the general works on Church History, Guizot's History of Civilization, Hodgkin's Invaders of Italy, Bryce's Holy Roman Empire, Reichel's See of Rome in the Middle Ages, Lea's Studies in Church History, Church's Beginnings of the Middle Ages. Four hours a week.

An elective course in History of New England Religious Thought.

III. SYSTEMATIC DIVINITY

The text-book used in the middle and part of the senior year is Dorner's System of Christian Doctrine. The work in the middle year is mainly on Apologetics, Pisteology, the Trinitarian Concept of God, and the Incarnation.

Among books of reference are,—Dorner's History of the Doc-

trine of the Person of Christ; Martensen's Christian Dogmatics; Matheson's Aids to the Study of German Theology; Mulford's Republic of God; Wilberforce on the Incarnation; Liddon's Divinity of Christ; Pearson on the Creed; Browne on the Articles. Two hours a week.

In addition to the above an elective course is given. In 1893-94 the subject is a study of Maurice's Theology.

IV. HOMILETICS AND PASTORAL CARE.

Study of the forms of sermons, analyses, sermon writing and criticism. Original papers on sermons and biography. Once a week.

SENIOR CLASS

I. BIBLICAL STUDY

OLD TESTAMENT LANGUAGES AND ASSYRIAN. Special opportunities will be given advanced students for work in these subjects under the direction of the Professor.

OLD TESTAMENT LITERATURE AND INTERPRETATION. Lectures on Prophetism and Prophecy among the Hebrews. Two hours a week until Christmas.

Lectures on the History of the Religion of Israel. One hour a week after Christmas.

An additional course in Old Testament exegesis on the Psalms or the book of Job is offered to any five or more students of either or both the senior or middle classes who may apply for it.

The Professor of Old Testament Literature and Interpretation holds a monthly Seminarium, designed for seniors, for the informal discussion of practical questions growing out of Old Testament studies.

II. ECCLESIASTICAL HISTORY

The Age of the Reformation, during the 14th and 15th centuries, including the decline of the theory of the Holy Roman Empire, the Reformatory Councils, the rise of Humanism.

Creighton's History of the Popes in the 14th and 15th centuries, Burkhardt's and Symond's Histories of the Renaissance.

The Reformation of the Church in Germany. Histories of Fisher, Ranke, Hausser, Hagenbach, and Seeböhm. Lives of Luther, by Köstlin, Kuhn, and Michelet.

The Catholic Reaction; Ranke's History of the Popes, Phillippson's Counter-Reformation.

History of the Church of England; Perry's, Hardwick's, Carwithen's, or Short's, History of the Prayer Book, including its origin; Procter's History of the Book of Common Prayer. Two hours a week.

An elective course in History of modern religious movements in Anglican Church.

III. SYSTEMATIC DIVINITY

Dorner's System of Christian Doctrine continued: The Atonement, and the Church and Sacraments. Among books of reference are,— on the Atonement, Magee, Oxenham, Campbell, Maurice on Sacrifice, Ritschl's *Rechtfertigungslehre*, Baur's *Versöhnungslehre*; on Ecclesiology, Hooker's Ecclesiastical Polity, Cotterill's Genesis of the Church, Litton's Kingdom of Christ, Maurice's Kingdom of Christ, Gore's Christian Ministry.

Christian Ethics; Martensen, Dorner, Harless. Three hours a week.

IV. HOMILETICS AND PASTORAL CARE

Lectures in Homiletics, sermon writing and preaching. Criticism of sermons by the Professor and the class. Lectures on the pastoral work in its various relations. Lectures upon the use and interpretation of the Prayer Book. Books are prescribed for reading, and original essays are required bearing on the study. Four hours a week.

TABLE OF LECTURES - BEFORE CHRISTMAS

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
JUNIOR CLASS.	9 10 11 12 3 4	9 Theology. 10 New Testament. 11 12 Hebrew. 3 4	9 Hebrew. 10 New Testament. 11 Elocution. 12 O. T. History. 3 4	9 Homiletics. 10 New Testament. 11 12 Hebrew. 3 4	9 Hebrew. 10 New Testament. 11 12 O. T. History. 3 4
	9 10 11 12 3 4	9 Homiletics. 10 Old Testament. 11 Elocution. 12 History. 3 4	9 New Testament. 10 Old Testament. 11 12 History. 3 4	9 Hebrew. 10 Theology. 11 12 History. 3 4	9 10 Theology. 11 12 History. 3 4
	9 10 11 12 3 4	9 10 Elocution. 11 History. 12 Homiletics. 3 4	9 10 Elocution. 11 History. 12 Homiletics. 3 4	9 Theology. 10 Old Testament. 11 12 Homiletics. 3 4	9 Theology. 10 Old Testament. 11 12 Homiletics. 3 4
	9 10 11 12 3 4	9 10 Elocution. 11 History. 12 Homiletics. 3 4	9 10 Elocution. 11 History. 12 Homiletics. 3 4	9 Theology. 10 Old Testament. 11 12 Homiletics. 3 4	9 Theology. 10 Old Testament. 11 12 Homiletics. 3 4
	9 10 11 12 3 4	9 10 Elocution. 11 History. 12 Homiletics. 3 4	9 10 Elocution. 11 History. 12 Homiletics. 3 4	9 Theology. 10 Old Testament. 11 12 Homiletics. 3 4	9 Theology. 10 Old Testament. 11 12 Homiletics. 3 4
MIDDLE CLASS.	9 10 11 12 3 4	9 10 11 12 3 4	9 10 11 12 3 4	9 10 11 12 3 4	9 10 11 12 3 4
SENIOR CLASS.	9 10 11 12 3 4	9 10 11 12 3 4	9 10 11 12 3 4	9 10 11 12 3 4	9 10 11 12 3 4

TABLE OF LECTURES - AFTER CHRISTMAS

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
JUNIOR CLASS.	9 10 11 12 3 Hebrew. 4 New Testament.	9 Hebrew. 10 New Testament. 11 12 Theology. 3 4	9 Hebrew. 10 New Testament. 11 Elocution. 12 O. T. History. 3 4	9 New Testament. 10 Old Testament. 11 12 Hebrew. 3 4	9 New Testament. 10 Old Testament. 11 12 Hebrew. 3 4
MIDDLE CLASS.	9 10 11 12 3 Old Testament. 4 Hebrew.	9 Homiletics. 10 Old Testament. 11 Elocution. 12 History. 3 4	9 New Testament. 10 11 12 History. 3 4	9 Theology. 10 New Testament. 11 12 History. 3 4	9 Theology. 10 New Testament. 11 12 History 3 4
SENIOR CLASS.	9 10 11 12 3 Theology. 4	9 Elocution. 10 11 History. 12 Homiletics. 3 4	9 Old Testament. 10 11 History. 12 Homiletics. 3 4	9 Theology. 10 11 12 Homiletics. 3 4	9 Theology. 10 11 12 Homiletics. 3 4

REQUISITES FOR ADMISSION

Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, or an education equivalent to a full college course. Candidates for the certificate of graduation as well as special students must have had two years of collegiate education or other qualifications satisfactory to the Faculty. For further information application may be made to the Dean.

Persons wishing to enter at any stage of the course of study subsequent to its beginning shall present satisfactory evidence of work done up to that point; those coming from other Theological Institutions may be admitted *ad eundem*.

In all cases, adequate testimonials as to character shall be presented.

Every student is required to present himself punctually at the opening of each term.

Upon his admission to the School each student shall subscribe his name to the following declaration, after which subscription he shall be considered a member of the School; to wit:

We, the subscribers, students in the Episcopal Theological School, do solemnly promise, with reliance upon divine grace, that we will, during our connection with this School, faithfully obey the laws thereof, and diligently prosecute all the studies and perform all the duties which, according to the rules of the Institution, may be required of us; and furthermore, that we will uniformly cultivate religious and moral dispositions and habits, and, by every means within our proper sphere, promote the good reputation and best interests of the School.

TERMINATION OF CONNECTION

The Faculty shall have the power to terminate the connection of a student with the School for reasons which they may deem sufficient, but, upon so doing, shall report their action to the Trustees; and, in case of a student who is a Candidate for Orders, shall also communicate the same to the Ecclesiastical authority of the Diocese to which the Candidate belongs. In case of the withdrawal, without permission, of a student who is a Candidate for Orders, the Dean shall make known the fact to the same Ecclesiastical authority.

GRADUATE STUDENTS

Graduates of this School, and of other Theological Institutions, may be admitted to residence for the purpose of study. In both cases, study must be pursued under the direction and approval of the Faculty, and compliance is required with all the rules binding upon students of the School. Such persons can also take courses in Harvard University, among the many there accessible, at moderate cost.

TERM TIME AND VACATIONS

The Annual Term opens on the last Wednesday in September, and closes on the third Wednesday in June. This last is Commencement Day, when there shall be Divine Worship, the conferring of diplomas and certificates, and such other exercises as the Faculty may appoint.

From the third Wednesday in June to the last Wednesday in September is Vacation.

Also, from the twenty-fourth of December, to the second of January, inclusive, shall be a Christmas Recess; and from the Thursday before Easter until the second Monday after Easter, inclusive, shall be an Easter Recess.

On days of special thanksgiving and fasting, appointed by the civil or by the ecclesiastical authorities, lectures and recitations are omitted.

EXAMINATIONS AND DIPLOMAS

In addition to such other examinations as may be required by the Faculty in their respective departments, there shall be at the end of each academic year examinations to be conducted by the Faculty, of all the several classes, upon the studies of the year.

At the conclusion of the full course of study, each student who shall have complied with all the rules and regulations of the School, and sustained all the required examinations in a satisfactory manner, shall receive a certificate to that effect, and shall be enrolled among the alumni of the School.

Any such student, who also shall have sustained a rank satisfactory to the Faculty, covering the studies of the whole course, or, in case of any one who shall have entered *ad eundem*, covering studies equivalent thereto, and who shall have presented a satisfactory thesis upon a subject approved by the Faculty, shall be entitled to a diploma conferring the degree of Bachelor of Divinity.

For the above thesis, two subjects, chosen from different departments of study, must be presented to the Faculty before November 1st, from which one will be selected. The thesis is to be handed in on the first day of the final examination of the Senior Class.

In both cases, the affirmative vote of the majority of the members of the Faculty shall be required, and both the certificate and diploma above mentioned shall be sealed with the corporate seal of the School, and signed by the President and Secretary of the Board of Trustees and the Dean of the Faculty.

EXPENSES

Tuition is free. No rent is charged for rooms, and they are provided with the principal articles of furniture.

The necessary School expenses are

Board in Refectory at \$4.25 per week, about . . .	\$155.00
Service and care of rooms, ...	35.00
Fuel and lights, about	35.00
Added furnishing, about	10.00
Books, about	15.00
	\$250.00

The last two items may of course be indefinitely increased.

Members of the School may avail themselves of the advantages of the Harvard Co-operative Association.

SCHOLARSHIPS AND OTHER AID

GEORGE ZABRISKIE GRAY MEMORIAL FUND

of fifteen thousand dollars. The income will be devoted eventually to Scholarships, but by permission of the donor it is to be used for the present towards defraying the general expenses of the School.

JAMES B. AND MARY DOW FUND

of six thousand dollars. The income is devoted to two Scholarships of one hundred and fifty dollars each.

PIERRE JAY PRIZE

of one hundred dollars offered by Miss Jay for best essay upon Missions. The Judges are the Rev. P. H. Steenstra, D.D., the Rev. F. B. Allen, and Mr. Horace E. Scudder.

Funds are also placed in the hands of the Dean to aid meritorious students.

Positions as lay readers and workers in connection with parishes, missions, Sunday schools, and charitable societies, offer opportunities for earning a partial support.

Some students devote a fraction of their time to private tutoring.

ADDITIONAL ITEMS

MISSION AND CHARITABLE WORK

The position of the School in the midst of the large population of Boston and Cambridge gives the students, by the devotion of a limited amount of time, opportunities for the study of charitable work and organizations, and experience in them and in many forms of city missionary interest.

The parochial relations and the engagements of the students on Sunday should first receive the approval of the Dean or Faculty, and, when no other arrangement is sanctioned, the students are expected to attend the services held in the Chapel of the School.

THE ST. JOHN'S MISSIONARY SOCIETY

embracing both professors and students, having as its objects the awakening of missionary interest, consideration of missionary problems, and the furtherance of the work, holds meetings for conference and discussion throughout the academic year.

ST. JOHN'S MEMORIAL CHAPEL

The students attend daily Morning and Evening Prayer at 8.30 A.M. and 5.30 P.M. On Sundays the

Services are at 10.30 A.M. and 4 P.M. Holy Communion is celebrated on the third Thursday and the first and third Sundays of the month.

In addition to the care which the Dean and Professors give to the spiritual life of the students, other clergymen give special addresses and sermons in Lent and at other times.

THE LIBRARY

Reed Hall, which contains the Library, is most conveniently placed, being approached from Lawrence Hall by the cloister. The alcoves and the reading room are open to the students from 9 A.M. until 10 P.M.

The Library of Harvard University is open to the use of the students.

THE READING ROOM

in Lawrence Hall is supplied by an association of students with periodicals and papers.

BURNHAM HALL

The Refectory is on a co-operative basis, the management being in the hands of a board of directors composed of a member of the Faculty and three students. The price of board is \$4.25.

OCCASIONAL LECTURES AND ADDRESSES

on various subjects are given in the School by men who are authorities in the subjects upon which they speak. A list of those given last year will be found on pages 35 and 36.

RELATIONS TO HARVARD UNIVERSITY

Although there is no official connection between Harvard University and this School, yet the University generously offers to the School many of its privileges.

The students have the free use of the College Library, which contains nearly 300,000 bound volumes. They are also given the privilege of attending many special courses of lectures and addresses.

When it does not interfere with their School work, they may also take one or more regular courses at the College and be entitled to all the privileges of the University.

PHYSICAL EXERCISE

Within two minutes' walk of the School, on the borders of Charles River, is the Cambridge Casino, containing lawn-tennis courts, bowling alleys, boat-house, and boats.

By a special arrangement with the Casino Directors, the students of this School are given the privileges of these grounds at a small cost.

SPECIAL SERVICES, LECTURES, AND
CONFERENCES

- Sept. 30. Conference of St. Andrews' Brotherhood on Claims of Ministry upon College Men, with addresses by the Rt. Rev. Phillips Brooks, D.D., and Mr. Horace E. Scudder.
- Oct. 2. Address by the Rt. Rev. D. S. Tuttle, D.D., on Personal Life in the Ministry.
- Nov. 1. Matriculation Service, with address by the Rt. Rev. Phillips Brooks, D.D.
- Nov. 4. Address by the Rev. F. L. H. Pott, of St. John's College, Shanghai, China.
- Dec. 5. Address by the Rt. Rev. L. R. Brewer, D.D., on Missionary Work in Montana.
- Feb. 1. Lecture by Mr. R. A. Woods, on the Andover House.
- Feb. 7. Lecture by Prof. F. W. Taussig of Harvard University, on Some Social Problems.
- Feb. 13. Retreat of Alumni, conducted by the Rev. C. W. Duffield.
- Feb. 13. Service in Memory of Bishop Brooks, with sermon by the Rt. Rev. Thomas M. Clark, D.D.
- Feb. 21. Lenten Address by the Rev. W. B. King.
- Feb. 28. Address by the Rt. Rev. F. Courtney, D.D., on Personal Life in the Ministry.

- Feb. 28. Lenten Address by the Rev. Sherrard Billings.
- March 1. Lecture by Mr. E. Cummings of Harvard University, on Toynbee Hall.
- March 7. Lenten Address by the Rev. W. M. Grosvenor.
- March 13. Lenten Address by the Rev. Percy Browne.
- March 15. Address by the Rt. Rev. Ethelbert Talbot, D.D., on Missionary Work in Wyoming and Idaho.
- March 20. Lenten Address by the Rev. W. D. Roberts.
- March 21. Address by the Rt. Rev. Abiel Leonard, D.D., on Missionary Work in Utah.
- March 21. Missionary Address by the Rt. Rev. Bishop Brooke of Oklahoma.
- April 18. Address by the Rev. Arthur Brooks, D.D., on the Personal Life of the Minister.
- May 22. Address by the Rev. H. Y. Satterlee, D.D., on Parish Work in Country and City.

COMMENCEMENT PREACHERS

- 1871. RT. REV. MANTON EASTBURN, D.D.
- 1872. REV. JOHN S. STONE, D.D.
- 1873. REV. ALEXANDER H. VINTON, D.D.
- 1875. REV. PHILLIPS BROOKS, D.D.
- 1876. REV. W. R. HUNTINGTON, D.D.
- 1877. REV. E. A. WASHBURN, D.D.
- 1878. RT. REV. F. D. HUNTINGTON, D.D.
- 1879. RT. REV. B. H. PADDOCK, D.D.
- 1880. REV. H. C. POTTER, D.D.
- 1881. REV. MORGAN DIX, D.D.
- 1882. REV. DAVID H. GREER, D.D.
- 1883. REV. FREDERIC COURTNEY, D.D.
- 1884. RT. REV. S. S. HARRIS, D.D.
- 1885. RT. REV. W. E. McLAREN, D.D.
- 1886. RT. REV. ALFRED LEE, D.D.
- 1887. REV. CHARLES H. HALL, D.D.
- 1888. RT. REV. N. S. RULISON, D.D.
- 1889. REV. PERCY BROWNE
- 1890. RT. REV. W. CROSWELL DOANE, D.D.
- 1891. RT. REV. THOMAS M. CLARK, D.D.
- 1892. REV. G. WILLIAMSON SMITH, D.D.
- 1893. RT. REV. ALFRED M. RANDOLPH, D.D.

ALUMNI PREACHERS

- 1872. REV. JOHN GREGSON
- 1873. REV. ARTHUR LAWRENCE
- 1874. REV. C. H. BIXBY
- 1875. REV. J. G. BACCHUS
- 1876. REV. T. S. TYNG
- 1877. REV. I. W. BEARD
- 1878. REV. E. L. STODDARD
- 1879. REV. J. H. LEE
- 1880. REV. WILLIAM LAWRENCE
- 1881. REV. E. P. MILLER
- 1882. REV. C. M. NICHOLSON
- 1883. REV. L. W. SALTONSTALL
- 1884. REV. HAROLD ARROWSMITH
- 1885. REV. AUGUSTINE H. AMORY
- 1886. REV. HENRY BASSETT
- 1887. REV. REUBEN KIDNER
- 1888. REV. R. W. KENYON
- 1889. REV. A. B. CARVER
- 1890. REV. HOWARD F. HILL
- 1891. REV. J. T. ROSE
- 1892. REV. C. P. MILLS
- 1893. REV. JOHN W. SUTER

THE ASSOCIATE ALUMNI

PRESIDENT

REV. AUGUSTINE H. AMORY

VICE-PRESIDENT

REV. CHARLES R. BAKER

SECRETARY AND TREASURER

REV. JOHN W. SUTER

HISTORIOGRAPHER AND NECROLOGIST

REV. PROF. H. S. NASH

PREACHER FOR 1892.

REV. H. S. NASH

SUBSTITUTE

REV. PERCY S. GRANT

EXECUTIVE COMMITTEE

THE PRESIDENT

THE SECRETARY

REV. H. S. NASH

REV. ENDICOTT PEABODY

AND

REV. E. S. ROUSMANIERE

The Annual Meeting takes place on the day before Commencement

ALUMNI AND GRADUATES

1868

WILLIAM WALLACE SILVESTER, M.A., B.D., D.D.
Rector of the Memorial Church of the Advocate, Philadelphia, Pa.

1869

LEVI BOYER, B.A., B.D.

ARTHUR LAWRENCE, M.A., B.D., D.D.
Rector of St. Paul's Church, Stockbridge, Mass.
JAMES HATTRICK LEE, M.A., B.D.

1870

NO GRADUATING CLASS

1871

JOHN GREGSON, M.A., B.D.
Rector of Grace Church, Oxford, Mass.
EDWARD LOTHROP STODDARD, B.D., PH.D.
Rector of St. John's Church, Jersey City Heights, N.J.

1872

CHARLES RICHARD BAKER, B.D.
Rector of the Church of the Messiah, Brooklyn, N.Y.
CHARLES HENDRICK BIXBY, M.A., B.D.
Rector of St. Paul's Church, Chicago, Ill.
ELEUTHEROS JAY COOKE, B.A., B.D.
Rector of All Saints' Church, Cleveland, Ohio.
JOSEPH JENKS, B.D.
North Middleborough, Mass.
CHARLES STANLEY LESTER, B.D.
Rector of St. Paul's Church, Milwaukee, Wis.
JAMES MCBRIDE STERRETT, B.A., B.D., D.D.
Professor of Philosophy in the Columbian University,
and Assistant at Epiphany Church, Washington, D.C.

1873

- JOHN GREENWOOD BACCHUS, B.A., B.D., D.D.
Rector of the Church of the Reformation, Brooklyn, N. Y.
- ITHAMAR W. BEARD, B.A., B.D.
Rector of St. Thomas' Church, Dover, N. H.
- LOUIS DECORMIS, M.A., B.D.
Rector of All Saints' Church, Great Neck, L. I.
- BRYAN BERNARD KILLIKELLY, B.D.

✠ 1887

1874

- JOHN LONDON, B.D.
Rector of Trinity Parish, Charles Co., Md.
- EVERARD PATTERSON MILLER, B.A., B.D.
Rome, Italy.
- BENJAMIN FRANKLIN NEWTON, B.A., B.D.
Rector of the Church of the Good Shepherd, St. Louis, Mo.
- LORENZO GORHAM STEVENS, B.A., B.D.
Boston, Mass.
- THEODOSIUS STEVENS TYNG, M.A., B.D., LL.B.
Missionary, Osaka, Japan.

1875

- WILLIAM ROBERT HOOPER, B.A., B.D.
✠ 1884
- WILLIAM LAWRENCE, B.A., B.D., D.D.
Bishop of Massachusetts.
- CHARLES MCILVAINE NICHOLSON, B.A., B.D.
✠ 1885
- JOSEPH HUDSON YOUNG, B.D.
New York, N. Y.

1876

- THOMAS JONES MACKAY, B.A., B.D.
Rector of All Saints' Church, Omaha, Neb.
- STEWART MEANS, M.A., B.D.
Rector of St. John's Church, New Haven, Conn.
- JOHN DOUGLAS McCONKEY, M.A., B.D.
Rector of the Church of the Nativity, Lewiston, Idaho.
- CYRUS OLNEY TILLOTSON, B.A., B.D.,
Rector of Calvary Church, Santa Cruz, Cal.

1877

- WALTER BAKER, B.A., B.D., D.D.
Associate Minister of St. Paul's Church, Cincinnati, Ohio.
- ALEXANDER BURTON CARVER, B.D.
Rector of St. John's Church, Yonkers, N. Y.
- EDWIN WALTER GOULD, M.A., B.D. ✠ 1887
- HENRY HARRISON HAYNES, M.A., B.D. Baltimore, Md.
- GEORGE ENDICOTT OSGOOD, B.D.
Rector of Grace Church, North Attleborough, Mass.
- JOHN TAYLOR ROSE, B.D.
Rector of St. Paul's Church, Cazenovia, N. Y.
- LINDALL WINTHROP SALTONSTALL, B.D.
Rector of Christ Church, Hartford, Conn.
- JOHN CORNELL WELWOOD, M.A., B.D.
Rector of St. Paul's Church, Holyoke, Mass.

1878

- ARTHUR HENRY BARRINGTON, B.A. B.D.
Rector of Christ Church, Janesville, Wis.
- REUBEN KIDNER, B.A., B.D.
Assistant Minister of Trinity Parish, and
Minister of St. Andrew's Church, Boston, Mass.

1879

- HAROLD ARROWSMITH, M.A., B.D.
Rector of Trinity Church, Bergen Point, N. J.
- HOWARD FREMONT HILL, B.D., PH.D., D.D.
Concord, N. H.
- JOHN NELSON JONES, B.D.
Anchorage, Ky.
- PRIMITIVO ABEL RODRIGUEZ, B.A., B.D.
Rector of St. Paul's Church, Franklin, Tenn.

1880

- AUGUSTINE HEARD AMORY, B.A., B.D.
Rector of Grace Church, Lawrence, Mass.
- DAVID JACOB AYERS, B.D.
Rector of Trinity Church, Haverhill, Mass.
- FRANK HAGAR BIGELOW, M.A., B.D.
Assistant, St. John's Church, and Professor of Meteorology,
U. S. Weather Bureau, Washington, D. C.
- WILLIAM HARRY BURBANK, B.A., B.D.
Rector of St. Paul's Church, Martin's Ferry, Ohio.
- EDWARD SILVAIN CROSS, B.D.
Rector of St. Philip's Church, Circleville, Ohio.
- JAMES WARD GILMAN, M.A., B.D.
Missionary at Emmanuel, Holy Innocents',
and St. Stephen's, Racine, Wis.
- GEORGE ARTHUR HOLBROOK, M.A., B.D.
Rector of St. Barnabas' Church, Troy, N. Y.
- THOMAS WHITE NICKERSON
Rector of Christ Church, Rochdale, Mass.
- PAUL STERLING, M.A., B.D.
Rector of Trinity Church, Melrose, Mass.
- JAMES SAMUEL STONE, B.D., D.D.
Rector of Grace Church, Philadelphia, Pa.
- EDMUND RATCLIFFE WOODMAN, B.D.
Missionary, Tokyo, Japan.

1881

HERBERT LEWIS ASHBY ALMON, B.D.
Rector of St. James' Church, Pictou, N. S.

ARTHUR WELLESLEY CHAPMAN, B.D.
Vicar of Cashel, Co. Longford, Ireland.

ARTHUR MARCH CLARK, B.D.

FREDERICK CHARLES COWPER, B.D.
Assistant at St. Saviour's, Decatur, and
Church of the Good Shepherd, Ashcroft, Pa.

SAMUEL HODGKISS, B.D.
Rector of Church of the Ascension,
East Cambridge, Mass.

WILLIAMS HOWLAND, M.A., B.D.
Rector of St. John's Church, Passaic, N. J.

RALPH WOOD KENYON, M.A., B.D.
Rector of the Church of the Archangel, New York, N. Y.

HENRY SYLVESTER NASH, B.A., B.D., D.D.
Professor in the Episcopal Theological School.

HENRY HERBERT SMYTHE, M.A., B.D.
Rector of St. Barnabas' Memorial Church, Falmouth, Mass.

ALFRED FOSTER WASHBURN, B.A., B.D.
Minister of the Church of the Redeemer, South Boston, Mass.

PERCY CLINTON WEBBER, M.A., B.D.
Archdeacon of Diocese of Milwaukee.

1882

CHARLES MORRIS ADDISON, B.D.

Rector of Christ Church, Fitchburg, Mass.

JULIUS WALTER ATWOOD, M.A., B.D.

Rector of St. James' Church, Providence, R. I.

ISAAC TOMLINSON BAGNALL

Minister of All Saints' Church, Attleborough, Mass.

HENRY BASSETT, B.D.

Rector of the Church of the Epiphany, Providence, R. I.

JAMES BUCHANAN DRYSDALE, B.D.

MONTGOMERY MOORE GOODWIN, M.A., B.D. (1892)

Rector of St. Luke's Church, Ypsilanti, Mich.

CHARLES WALTER KILGORE MORRILL

SAMUEL SNELLING, B.A., B.D.

Rector of St. Thomas' Church, Whitmarsh, Pa.

CHARLES LUKE WELLS, B.A., B.D.

In Europe.

1883

CHARLES HENRY BAGGS

Rector of St. John's Church, Naperville, Ill.

FRANK WOODS BAKER, B.A., B.D.

Rector of St. Paul's Church, Cincinnati, Ohio.

ERNEST HOMER MARIETT, B.D.

Rector of Emmanuel Church, Little Falls, N. Y.

1884

SHERRARD BILLINGS, M.A., B.D.

Master, Groton School, Groton, Mass.

THOMAS ALEXANDER HYDE, B.A., B.D.

Cambridge, Mass.

WILLIAM HYDE, B.A., B.D.

Rector of Trinity Church, Weymouth, Mass.

HENRY MANCHESTER LADD, M.A., B.D.

Rector of the Church of the Holy Communion, Norwood, N. J.

ALFRED BULL NICHOLS, B.A., B.D. (1892)

Instructor in Harvard University, Cambridge, Mass.

ROBERT BENJAMIN PARKER, B.A., B.D.

Berlin, Germany.

ENDICOTT PEABODY, LL.M., B.D.

Head Master, Groton School, Groton, Mass.

WILFORD LASH ROBBINS, M.A., B.D. (1888), D.D.

Dean of the Cathedral of All Saints, Albany, N. Y.

LANGDON LAURISTON WARD, B.A., B.D.

Winchester, Mass.

1885

WILLIAM SHEAFE CHASE, M.A., B.D.

Rector of St. James' Church, Woonsocket, R. I.

MAXIMILIAN LINDSAY KELLNER, M.A., B.D. (1886)

Professor in the Episcopal Theological School.

CARLTON PUTNAM MILLS, B.A., B.D.

Minister of the Chapel of the Ascension, Boston, Mass.

ROLAND COTTON SMITH, M.A., B.D.

Rector of St. John's Church, Northampton, Mass.

GEORGE ALEXANDER STRONG, M.A., B.D.

Rector of St. Paul's Church, Brockton, Mass.

JOHN WALLACE SUTER, B.A., B.D.

Rector of the Church of the Epiphany, Winchester, Mass.

HENRY WOOD, B.A., B.D.

Rector of St. John's Church, Lawrence, Mass.

1886

DANIEL DULANY ADDISON, B.A., B.D.

Rector of St. Peter's Church, Beverly, Mass.

DEAN RICHMOND BABBITT, LL.D., B.D.

Rector of Trinity Church, Tacoma, Wash.

JAMES VALENTINE CHALMERS, B.A., B.D.

Rector of Christ Church, Lonsdale, R. I.

PERCY STICKNEY GRANT, M.A., B.D.

Rector of the Church of the Ascension, New York, N. Y.

WILLIAM EDGAR NIES, M.A., B.D.

Rector of the Church of the Ascension, Rockville Centre, L. I.

EDMUND SWETT ROUSMANIERE, B.A., B.D.

Rector of Grace Church, New Bedford, Mass.

WALTER EDWARD CLIFTON SMITH, M.A., B.D.

Rector of St. Mary's Church, Dorchester, Mass.

HARRY WILLARD RAYMOND STAFFORD, B.D.

Rector of Grace Church, Bath, Maine.

GUSTAVUS TUCKERMAN, B.A., B.D. (1889)

Minister of St. Stephen's Church, St. Louis, Mo.

JAMES PORTER WARE, B.LITT., B.D.

Rector of St. Peter's Church, Plymouth, Pa.

FREDERICK WILLIAM WEBBER, M.A., B.D.

In England.

WILLIAM HALL WILLIAMS, B.A., B.D.

Rector of St. Paul's Church, Newton Highlands, Mass.

1887

JOSEPH CULLEN AYER, B.D., PH.D.

Rector of St. James' Church, Keene, N. H.

WALTER DOWNES HUMPHREY

Rector of Christ Church, Roxbury, Conn.

JOHN FRANCIS NICHOLS

Rector of Christ Church, Watertown, Conn.

DANIEL ROLLINS

Assistant, St. Bartholomew's Church, Cambridge, Mass.

1888

EDWARD ERNEST ATKINSON, M.A., B.D.

Master, Belmont School, Belmont, Mass.

WILLIAM TUFTS CROCKER, M.A., B.D.

Minister of St. Mary's Church for Sailors, East Boston, Mass.

JOHN BYRON DIMAN, B.A., B.D.

Teacher, University Grammar School, Providence, R. I.

JOHAN GOTTFRIED HAMMARSKOLD, B.D. (1892)

General Missionary to Swedes, Hastings on Hudson, N. Y.

ROBERT WETMORE PLANT

Rector of St. John's Church, East Boston, Mass.

WATERS DEWEES ROBERTS, B.A., B.D.

Hanover, Germany.

1889

LLOYD MORTON BLODGETT, B.A., B.D.

Assistant, Church of the Holy Spirit, Nice, France.

EDWARD STAPLES DROWN, B.A., B.D.

Professor in the Episcopal Theological School.

FRANK ELMER EDWARDS, B.A., B.D. (1892)

Head Master, St. Bartholomew's School, Morristown, N. J.

ROBERT AFTON HOLLAND, M.A., B.D.

Assistant, St. George's Church, St. Louis, Mo.

CHARLES HALL PERRY, B.A., B.D.

Rector of St. Peter's Church, Cambridge, Mass.

ARTHUR ROGERS, B.A., B.D.

Rector of St. George's Church, Central Falls, R. I.

WILLIAM GREENOUGH THAYER, M.A., B.D.

Master, Groton School, Groton, and
Minister of St. Andrew's, Ayer, Mass.

1890

ARTHUR MORGAN AUCOCK, M.A., B.D.

Assistant, All Saints' Memorial Church, Providence, R. I.

ALDEN LEWIS BENNETT, M.A., B.D.

Rector of the Church of the Ascension, Waltham, Mass.

WALTER RUSSELL BREED, B.S.

Rector of Christ Church, Quincy, Mass.

CHARLES ALBERT HENSEL, B.D.

Minister of the Chapel of the Advent, Baltimore, Md.

GEORGE DOWNING SPARKS, B.A., B.D.

Assistant, Trinity Church, Newark, N. J.

IRVING SPENCER, B.D.

Minister of St. John's Chapel, Chicago, Ill.

WILSON WATERS, M.A., B.D.

Rector of All Saints' Church, Chelmsford, Mass.

1891

ERNEST MILNOR BENEDICT, B.A., B.D.

Teacher, Ohio Military Institute, Cincinnati, O.

JESSE KETCHUM BRENNAN, B.D.

Rector of Calvary Church, Louisiana, Mo.

JOHN FRANKLIN CARTER, B.A., B.D.

Minister of St. Mark's Church, Fall River, Mass.

RUFUS SHACKFORD CHASE

Rector of St. John's Church, Olympia, Wash.

EDWARD MACOMB DUFF, M.A., B.D.

Assistant, St. Andrew's Church, Ann Arbor, Mich.

WILLIAM EDWARD HAYES, M.A., B.D.

Rector of St. Andrew's Church, Wellesley, Mass.

JOSEPH HUTCHESON, M.A., B.D.

Assistant, St. John's Church, Providence, R. I.

WILLIAM HENRY JONES, B.A., B.D.

Rector of St. John's Church, Cleveland, O.

HERMAN PAGE, B.A., B.D.

Rector of St. John's Church, Fall River, Mass.

RICHARD LAPHORN SLOGGETT, B.D.

Assistant, Trinity Church, Pottsville, Pa.

JOSEPH ALEXANDER VANCE, B.A., B.D.

Rector of St. Peter's Church, Blairsville, Pa.

FREDERICK MANNING BROOKS, B.A., B.D.
Minister of Grace Church, South Boston, Mass.

JOSEPH CARDEN, B.D.
Rector of St. Luke's Church, Linden, Mass.

ARTHUR CHASE, B.A., B.D.
Master, St. Mark's School, Southborough, Mass.

GEORGE FREDERICK DANIELS
Assistant, Church of the Advent, Boston, Mass.

CHARLES ARTHUR DENFELD, B.A., B.D.
Rector of the Church of the Saviour, Providence, R. I.

WILLIAM MORRIS GILBERT, B.A., B.D.
Rector of Grace Church, Carthage, N. Y.

ABEL MILLARD, JR., B.A., B.D.
Minister of St. Paul's Church, Peabody, Mass.

WILLIAM MITCHELL, B.A., B.D.
Rector of St. Luke's Church, Allston, Mass.

EDWIN BARNES NIVER, B.A., B.D.
Rector of St. Paul's Church, Providence, R. I.

FRANCIS LESEURE PALMER, B.A., B.D.
Minister of St. Paul's Church, Gardner, Mass.

ARTHUR BRADFORD PAPINEAU
Rector of the Church of the Holy Name, Swampscott, Mass.

CHARLES HAZZARD REMINGTON, B.A., B.D.
Rector of the Church of the Holy Apostles, West Duluth, Minn.

LOUIS CHILDS SANFORD, B.A., B.D.
Missionary at Selma and Fowler, Cal.

EDWARD TAYLOR SULLIVAN, B.A., B.D.
Rector of Trinity Church, Newton Centre, Mass.

GREENOUGH WHITE, M.A., B.D.
Instructor in Trinity College, and
Minister of St. James' Church, Hartford, Conn.

FRANCIS GOODWIN WILLIAMS, M.A., B.D.
Assistant, Grace Church, Providence, R. I.

1893

EDWARD LINCOLN ATKINSON, B.A., B.D.

Assistant, Christ Church, Springfield, Mass.

ROBERT BELL

Assistant, Calvary Church, Pittsburgh, Pa.

EDWARD TOURTELLOT CARROLL, M.A., B.D.

Assistant, Christ Church, Fitchburg, Mass.

WILLIAM HERBERT DEWART, B.A., B.D.

Assistant, Trinity Church, Boston, Mass.

FREDERICK EDWARDS, M.A., B.D.

Minister of Trinity Church, Bridgewater, Mass.

FRANCIS AUGUSTUS FOXCROFT, B.A., B.D.

Minister of Trinity Church, Van Deusenville, Mass.

WILLIAM BAYARD HALE, B.A. B.D.

Minister of the Chapel of Our Saviour, Middleboro, Mass.

OTHO FAIRFIELD HUMPHREYS, B.D.

Assistant, St. Paul's Church, Milwaukee, Wis.

SAMUEL SIMPSON MARQUIS, B.A., B.D.

Assistant, St. Luke's Church, Scranton, Pa.

WILLIAM PRESSEY, M.A., B.D.

Rector of St. John's Church, Ashton, R. I.

GEORGE SHERMAN RICHARDS

Assistant, Church of the Messiah, Boston, Mass.

ASAPH SWIFT WICKS, B.A., B.D.

Minister of the Church of the Advent, Pawtucket, R. I.

REPORT OF THE FACULTY

TO THE

BOARD OF TRUSTEES

FOR THE ACADEMIC YEAR ENDING JUNE 21

1893

TO THE BOARD OF TRUSTEES OF
THE EPISCOPAL THEOLOGICAL SCHOOL.

GENTLEMEN : The Faculty hereby submits its annual Report for the academic year ending June 21, 1893.

In the death of our beloved Bishop, Phillips Brooks, the school has lost a faithful officer and a loyal friend. In the midst of our bereavement we have the gratification of knowing that this place was very dear to him, and that with it he associated many happy and tender memories.

During the six winters from 1870 to 1875 he preached in St. John's Memorial Chapel on one Sunday evening in each month, and through those crowded congregations he won the heart of Cambridge before he entered upon his work as a Preacher to the University. His friendship with Dean Stone and other officers, as well as his interest in the students, brought him frequently to the School. He carried into his work as visitor the same faithfulness that he showed in all the duties of life, and was constant in his official visits to the classroom. In his elevation to the Episcopate the whole school rejoiced, knowing well that his devoted life would be even more than ever an inspiration and guide to the officers and students. To our gratification he devoted one of the first parts of his

only address before the Diocesan Convention to an eloquent tribute to this school, its methods, spirit and work. In his death the school has entered upon a rich inheritance in the memory of a great Prophet, a noble Bishop and a true friend.

In the death of Dr. George Cheyne Shattuck one more link has been broken with that group of devoted laymen who were interested in the foundation of this institution. From the opening of the school in 1867 until his death he was a member of the Board of Visitors, and for twenty-six years he faithfully fulfilled the duties of that position. He gave liberally in time, thought and money. Any volume touching upon religious thought which interested him was through his kindness soon placed upon the shelves of our library. Skilled and revered in his own profession, he was simple, sympathetic and full of charity. These characteristics, with his homely wit and interest in the physical as well as spiritual welfare of the students, bound him to them with strong regard.

Dr. Brooks and Dr. Shattuck always made their official visits to the classroom together. The presence of these two year after year, the great prophet and the good physician, was an inspiration to teachers and students and a benediction to the whole school.

In our last report we said that in raising the standard of entrance to the school we might "receive a temporary check in the increase of our number of students." The

check was hardly worthy of notice, for the number of students this year, forty-three, fell short of that of last year by only two, and the applications for next year betoken an increase. While sustaining these numbers we have held firmly to our standard. Almost 90 per cent. of our students are college graduates. They are too, in our judgment, men of such mature character, high intelligence, earnestness and devotion to Christ and His church, that we believe them worthy of that high class of men which this school proposes to send into the ministry.

The graduating class of twelve are all engaged for positions next year. In fact, each of them has had several opportunities ; for calls for our men come from all parts of the country. That the students are manly and mature in character may be seen in the fact that while we have no roll call or system of marks, and while they have the largest liberty, no serious case of discipline has come before the Faculty for a number of years.

The men who come to us and whom we are ready to receive, come not merely to pass three years before entering the ministry, but to work hard in study and thus prepare themselves for that calling. After they have passed into the school, we treat them as if they had come for faithful and hard work, we trust them, and we are not disappointed. Coming from colleges and leading universities, the students do not find our methods of work antiquated and such as were discarded by efficient teachers years ago, but they find much the same methods that they left in the university, only adapted to more

mature minds. In fact, our idea of the spirit and methods of work in a theological school is not that the teachers shall slowly adopt the methods existing in universities, but that they shall quickly adopt and even anticipate such methods as seem to be full of promise, and thus give to the ministry men who have received the best education possible.

In reviewing the past year, which has been full of happy and hard work, the following facts are worthy of note.

Winthrop Hall, now completed, meets our highest expectations. Rich and dignified in architecture, it is most convenient and attractive within. In this University town, so adorned with large buildings, we are proud of the beauty and solidity of our halls and chapel. We are glad to learn from your Treasurer that the full sum of \$75,000 required for the Hall and land has been raised, and that the school in buildings and treasury stands free from debt. We are most grateful to the friends of the school who have so generously aided the work during these last ten years of increasing strength and expenditure. Winthrop Hall was built not a day too soon, for with our larger number of students next year we should have been in an awkward position without it.

The creation of a new office, that of a Bursar, will relieve the Dean of many duties which except for the poverty of the school he should have been freed from several years ago.

The only change in the curriculum has been the emphasis of elocution by changing it from a voluntary exercise into an elective study. Thus more systematic and thorough work can be done. It is a tribute to the instructor, Mr. Hayes, that when this study was made an elective, every student took it. The suspicion that the study of elocution leads to unreality, has given way to the conviction that its purpose and result are to do away with unreality and affectations, and to enable men to express themselves and the truth through themselves in a simple and natural way. Graduates who find themselves falling into bad habits of reading and speaking come back to the Instructor that they may try to regain the natural form that they had discovered while under him. A generous friend has enabled us to increase the number of hours of instruction temporarily, but by the gift of a large foundation the work should be put upon a permanent footing.

The opening days of the year were marked by the St. Andrew's Brotherhood Convention in Boston, and especially by the service and addresses in St. John's Chapel, for College men. We shall never forget the impression made upon us on that beautiful autumn afternoon. The eager congregation of young men packed the Chapel to its doors as they listened to the eloquent and thrilling address of the Bishop, an address which seemed to us to be among his noblest and best.

On the afternoon of All Saints' Day occurred the service of Matriculation, when the Bishop again spoke of

the glory of the Ministry. It was the last time that his voice was heard within those walls so familiar and dear to him. The alumni have already taken action to place upon them some worthy memorial.

Addresses have been given by various bishops, clergymen and laymen on subjects touching the work and interests of the Ministry.

One of the most gratifying incidents of the year has been a movement on the part of the students towards the deepening of their own spiritual life.

In its family life the school has daily Morning and Evening Prayer. Students and professors join in the work of a Missionary Society. As teachers in theology we consider the lecture room as well as the chapel an integral part of the spiritual life of the school. We have, of course, a deep interest in the religious life of each student and are always ready and glad to help such men as may turn to any of us for spiritual guidance and counsel. This they often do. But we feel that the highest spiritual interests of the students are best served by restraint upon our own part. Under such influences as we have suggested and in the religious atmosphere of the school, we feel that the students should be given large liberty in religious thought and spiritual exercise. Finding the responsibility thus laid upon them, the young men are moved to create such informal organizations for spiritual help as may seem wise to them. Although there is no rule compelling them, they have always sought the counsel and approval of the Dean. And the one condition that

has been laid upon them has been that their spiritual meetings should be open to all the members of the school. Thus under the initiation of the students, they and the professors have this year joined together in common prayer and informal conversation on spiritual things. The methods and forms of these voluntary organizations may change from year to year with the changing tastes and needs of incoming students; it is well that they should. But what we want to emphasize are the spirit and the purpose. And we emphasize them gladly in this report. For the impression is sometimes given by clergymen and laymen that theological seminaries dry up the fountains of spiritual life and religious enthusiasm, and that the schools which favor intellectual life and modern critical methods are peculiarly barren in their culture of personal religion. We know whereof we speak when we say with all the strength at our command that this is not true of the Cambridge School. And we confidently summon as our witnesses to the truth of this the whole body of alumni. They know the school and they alone have the right to speak. They assure us that their spiritual life was quickened here. They turn to this place in grateful remembrance of its spiritual gifts to them. And in preparation for Lent they come back each year for mutual converse and prayer.

On the fourth day of May the Diocesan Convention, meeting to choose a successor to the late Bishop, Phillips Brooks, elected our present Dean Bishop of Massachu-

setts. When he presents his resignation to you today the school will be left for the first time in its history since the election of the first Dean without any evident successor. For before the death of Dean Stone, Dr. Gray had become Dean ; and before the death of Dean Gray, Dr. Lawrence had been in charge of the duties of Dean. There is however such perfect harmony and understanding between all members of the organization that the work of the school can be well carried on until another Dean shall have been chosen.

The terms of office of the three Deans have marked three phases in the history of the Institution.

During the nine years that Dr. Stone held the office the school was strengthening itself on its foundations, discovering its work and opportunity, building its chapel and first halls, and showing the community and the church its right to exist.

During the thirteen years that Dr. Gray was Dean other halls were built, the organization was placed upon a firmer basis, the teaching force was strengthened, the vision of opportunity was enlarged, and the whole church was moved to recognize an Institution which whether it met approval or not was becoming a factor in the life and thought of the church.

The death of Dr. Gray at the height of his strength came just as the school was moving into wider lines and larger opportunities.

During the four years that Dr. Lawrence has been Dean there has been simultaneously with a sharp rise in

the requirements for entrance and the standard of work an increase in the number of students. Gifts to the amount of \$115,000, including the cost of Winthrop Hall, have been made, while the annual subscription list of about \$10,000 has been sustained; the organization has been made more effective, and the first experiments in elective studies have been made. But the most marked change is that through the ability of the teachers and the successful and earnest work of the alumni in the ministry, the school is gaining the confidence of the church. Methods and opinions which have been familiar here for years, and which were regarded by many throughout the church with suspicion, are now welcomed by those who once suspected them and are discovered by them to be helpful to the true faith and consistent with loyalty to the church.

Last year the twenty-fifth anniversary prompted us to look back and review the past. This year the peculiar situation of the school in connection with its development and the choice of another Dean moves us to look forward and to ask ourselves these questions:—Towards what great work is this school pressing? What ambitions, what ideals have we for this Institution? Such questions should be asked and answers must be given; for excellent as our work now is, it surely is far from what the coming generations will ask of us. It is due to ourselves and our patrons to express our larger hopes and to sketch a few strong lines of the future work of this school.

A century ago there were practically no theological schools in England or America. The universities there and the colleges here were themselves preparatory schools for the ministry. With, however, the broadening of the college curriculum, the introduction of many new subjects, the added variety of pursuits after college, and the higher education of all the people, the need of special preparatory schools for the leading professions was felt, and theological schools were founded.

The schools were usually away from the cities and the pressure of practical interests, in order that the students who had received their liberal education might concentrate their thoughts upon their high calling and devote themselves to study and spiritual exercise. During the last twenty-five or more years the limitations to this monastic system have become more and more evident.

The theological school which aims to develop an educated ministry in these days will not take the young men in a group apart, but will bring them into the midst of students, where the atmosphere is alive with the enthusiasm for study, where great libraries bring to their service the religious thought of the past and present, and where great teachers in all departments of learning are revealing the relation of the different truths to each other.

The theological school which aims to develop a practical and an effective ministry in these days must be in contact with a great community, in order that men, the

souls of men and the problems of men, may be real and present to them, and in order that in practical ways they may test though ever so slightly the theories and thoughts of the classroom. But the truth of the monastic system cannot be lost sight of. The true theological school cannot afford to be absorbed in the university life, nor lost in the maelstrom of a great population. There must be the possibility of retirement, the family life and the institutional independence, that will enable the students to concentrate their thoughts upon their special calling.

If these are the conditions of the theological school of the future, and if the school which is so situated as to meet these conditions has the largest opportunity, then we are confident in saying that no school in the country has a possible future equal to this. Situated in the midst of the most peculiarly university town in the country, with its thousands of students and its many rich libraries, we are at the same time in close touch with a community of over a million people, with all the modern problems before us; while in our quiet quadrangle and chapel, our independent organization and our family life, we have the possible retirement of the mystic.

We have therefore no right to rest content in the useful work which we are now doing. Our position, our duty to our Master, Church and Country, and our opportunity call us to conceive and act in large ways. We expect of our Church that she will not only be strong in the development of parishes, in the education of the people, in worship and in an appreciation of an historic liturgy,

but that she will be a guide in the great ethical, social and political problems which this age and country have to meet; that she will be a leader in religious thought and that men will turn to her not only because she is earnest, dignified and practical, but because she has a large spiritual vision, an eye intent upon the revelation of new truth, and a heart open to the reception of truth from whatever source it may come.

These expectations include of necessity a ministry filled with men who are scholars, who, conversant with the past have ideals for the future, men of noble character, of prophetic power, of statesmanlike vision and of saintly lives. In response to its opportunity this school must have before it the development of such men and the conditions which encourage their development.

This school must therefore have before it two great lines of work: the most excellent preparation of picked young men for the ministry, and also the cultivation of the study of truth in all those relations that bear closely upon the religion of Jesus Christ.

This aim includes three bodies of men in the school: the young men preparing for the ministry, scholars who are undertaking researches in the many branches of Christian thought and life, and teachers who are the interpreters of the truth to the young men.

These three groups living in a sympathetic community will be mutually helpful. The enthusiastic young men intent upon the practical ministry will gain depth and breadth of thought and character by contact with

trained and serene scholarship, and the scholars will be held in restraint from mysticism and inactive idealism by the practical enthusiasm of the others. In fact, there can be no clear division of the groups; each will have elements belonging to the other and some will move from one to the other.

The practical question now arises, what do these aims involve? What changes and developments are needed to further this larger work?

There are at present in the Faculty two men who have been teaching in this school for over twenty-five years, and while teaching they have of course been studying. Experience and study have prepared them to write and publish valuable works for the benefit of the whole Church. They have caught from their active duties opportunity to do such work and have thereby made an impression on the thought of the Church. These men ought to be relieved of a part of their teaching work by younger men who thereby would be preparing themselves to become mature teachers. We ought to have connected with this school either in residence or studying in Europe or elsewhere, a number of younger men, supported by foundations or fellowships, who whether they should later become pastors, teachers or scholars, would bring to the Church rich cultivation and mature thought.

The social problems of to-day meet the pastor on the first day of his ministry; and he finds himself ignorant of their scope and helpless to meet them. The study of

sociology and social ethics is gaining a position in our Universities. But beyond the scientific study there, the ministry needs a special study touching its relation to these questions. We ought therefore to have a foundation and a teacher for this work.

While the knowledge of heathen peoples and the study of their art, language and religion is become popular, this school which educates missionaries to those people has no teacher appointed to give instruction in Comparative Religion.

Although one glory of this Church is her historic liturgy, and one source of power her reverence of law, we have no Professor of Liturgics or Canon Law.

The department of the New Testament needs reinforcement by the addition of another Professor.

The possession of a library strong in the special departments, is the necessity of every professional school. We have no income with which to purchase books. The publication of works on special subjects and higher thought is never financially profitable. Professional Schools and University Departments which appreciate their duty to the community in giving them the best of their thought, encourage a Publication Foundation. This we must have before the school can begin its larger work.

You are to elect a Dean who will not only be the executive officer with a large correspondence, but also the Professor of Homiletics and Pastoral Care, the Preacher in St. John's Chapel and the Pastor of a Parish and a

large body of Harvard students. In these duties is the work of three men. The Dean should be the executive officer, have officially at least the charge of St. John's Memorial Chapel, and do such moderate amount of teaching as will bring him into personal relations with the students. A professor of Homiletics and Pastoral Care should be chosen upon a new foundation. And as for the pastoral relation to Harvard students there is an opportunity which we believe to be unique in the work of the church among college men. Harvard University is increasing with great rapidity; she has 1,000 students more than she had five years ago. At the present ratio of increase we shall within this generation be in the midst of many thousands of students. In the foundation of St. John's Memorial Chapel, Mr. Mason anticipated a close relation to the officers and students of the college. Hundreds of members of our church are among the students. They need such attention as a clergyman of strong character, high education and sympathy with young men could give them; and many of them would welcome it. We speak from experience when we say that one of the most useful gifts to young men, to Harvard and to this school, would be a foundation for the support of a Pastor of college students in connection with St. John's Memorial Chapel.

As we name over these demands and opportunities, generous foundations for fellowships, for scholarships, for instruction in the relations of the minister to the social problems, in comparative religion, liturgies and

canon law, for a publication fund and a library foundation, for a chair of homiletics and pastoral care and for the support of a pastor to the students of Harvard University in St. John's Chapel, we are well aware of two reasonable questions.

First: Are you not over ambitious and is there no danger of your losing the confidence of the community by making too large demands upon them? To this we can only answer that we believe American people and American churchmen where they see a great opportunity will make large use of it. If a Boston churchman had been told thirty years ago that there would be in Cambridge, the centre of Unitarianism, a thriving school of our church with a beautiful plant of buildings worth several hundred thousands of dollars, and friends who give annually to its support ten thousand dollars, he would have refused to believe it. Is it asking too much to believe that in thirty years more there will be a school which in magnificence of foundation will approach the plan that we have suggested? And may we not again look to the laymen of our church for support in the larger work?

Second: Granted that the foundations may be had, can worthy men be found to hold these foundations, and will it be possible to develop that great body of intelligent and consecrated manhood that we have sketched? Is the ministry attracting such men?

Again we answer, that when the American young man sees the opportunity he will rise to it. The ministry has

not been placed before college men in the large and noble way that it ought to have been. Now and again men like our late Bishop have arisen, who have opened to young men larger visions of the work. We believe that the ministry of the next generation is going to be greater in scope than this; and as college men discover this they will turn to the school which meets their ambitions in the largest and most thorough way. Standing in the shadow of a great University, and within a few hours of many and great colleges, we have a great opportunity. God has given us a rich field; may we have faith to go in and possess it.

On behalf of the Faculty,

WILLIAM LAWRENCE,

Dean.

Cambridge, June 21, 1893.

LETTER
FROM THE
PRESIDENT OF THE BOARD OF TRUSTEES,
READ ON COMMENCEMENT DAY, 1893.

NAHANT, MASS., June 17, 1893.

HARCOURT AMORY, ESQ., *Secretary*.

MY DEAR SIR,—It is with deep regret that I am prevented from attending the Commencement of the Episcopal Theological School at Cambridge on the 21st inst. It would have been my privilege, as President of the Trustees, to announce the Degrees which we have conferred, and to present the Diplomas, which I have signed, for delivery to the Graduates. But I must leave that formality to yourself, or to some other one of our associate Trustees.

I could not, however, have discharged this duty without giving expression to feelings which weigh heavily on my mind at this moment. Our School has now completed its twenty-sixth year since it was founded by the late Mr. Benjamin Tyler Reed. During all these years, I have been one of its Trustees, and for many of them their President, and I have thus been in the way of watching closely over the rise and progress of the Institution. It has reached at length a critical period in its history. The Dean, who has presided over it so acceptably and so faithfully during the last four years, has been called, in the providence of God, to take the place of the beloved and lamented Phillips Brooks, as Bishop of our Diocese, and we are doomed to part with him as Dean. We had relied on his eminent ability and devoted fidelity to carry on the School for many years to come, and until it should have attained the full

measure of prosperity and distinction for which it is destined; and it is a great grief to us all, Trustees, Faculty and Scholars, officially and personally, to part with him. But we cannot let him go without bearing testimony to the signal success of his administration, and to the munificent liberality of all his dealings with us.

In behalf of the Trustees, I desire to thank him publicly, as I have so often thanked him privately, for all that he has done for us. We thank God, that as Bishop of Massachusetts he will still be immediately associated with us, and we pray our Heavenly Father to give him health and strength and entire success in the exalted sphere of duty upon which he is about to enter. He will become at once the President of our Board of Visitors, and we look confidently for his continued interest in a School which he has done so much to build up and sustain.

I would gladly assure him, also, of the warm respect and affection which he has won for himself in all our hearts, and of the reverent regard which his name will always hold in the history of our Institution.

Believe me, Dear Mr. Secretary,

Yours very truly,

ROBERT C. WINTHROP,

*President of the Trustees of the
Cambridge Episcopal Theological School.*

EXTRACT FROM THE FACULTY RECORDS

THE GRAY MEMORIAL ROOM,
Sept. 28, 1893.

The following letter was presented by Dr. Steenstra,
and ordered to be placed on record :

BAR HARBOR, ME., July 25, 1893.

MY DEAR DR. STEENSTRA:—

In finishing my last bit of official work as Dean of the School, I want to say to the members of the Faculty, through you, how happy my life has been at Cambridge, and how much of that happiness has been due to my relations with the Faculty.

For almost ten years we have worked together. Your reception of me in January, 1884, was most cordial, and from that day there have been the most cordial, peaceful and happy relations between us all. I thank you all for your forbearance with me in many ways.

One of the pleasant features of my future life as I look forward to it is that I shall still have close relations with the School and that I shall live under its shadow.

May God's blessing rest upon the School and upon us all.

Yours sincerely,

WILLIAM LAWRENCE.

REV. PROF. P. H. STEENSTRA, D.D.

Thereupon, the Committee appointed June 20 reported the following minute, which was adopted, and

ordered to be recorded and communicated to Dr. Lawrence :

This Faculty desire to express their high appreciation of the service rendered by Dr. Lawrence as Dean, Professor, Pastor and Preacher, during the years of his official connection with this School. The ability, fidelity and kindliness that have characterized his work and bearing have commanded their admiration and won their warmest affections. That which alone tempers their regret at the termination of the connection, is that their relations are still to be continued under another, less exclusive, yet scarcely less intimate form. They beg to assure him that in his new sphere of duty their hearty sympathies and conscientious support will ever attend him. They invoke God's blessing on his Episcopate, and anticipate from it large and happy results.

REPORT OF THE TREASURER

OF THE

BOARD OF TRUSTEES

FOR THE

ACADEMIC YEAR, JUNE 15, 1892, TO JUNE 21, 1893.

THE TRUSTEES OF THE EPISCOPAL THEOLOGICAL SCHOOL.

Balance Sheet, June 21, 1893.

DR.	CR.
School Buildings, . . . \$156,236.81	Grants and Bequests, . . . \$261,790.19
St. John's Memorial Chapel, . . . 87,000.00	Reed Fund, . . . 101,957.30
The Deanery, . . . 39,914.29	Mason Fund, . . . 19,980.54
Real Estate, . . . 18,000.00	Mason Mem. Ch. Rep. Fund, . . . 6,710.00
Reed Fund Investments, . . . 88,043.01	Inc. and Don. for Rep. of Chapel, . . . 674.89
Mason Fund Investments, . . . 19,973.00	Dow Fund, . . . 6,000.00
Mason Mem. Ch. Rep. Fd. Investments, 6,710.00	Dow Fund Income, . . . 461.83
Inc. and Don. for Rep. of Chapel Inv., 450.00	G. Z. Gray Mem. Fund, . . . 15,640.55
Dow Fund Investments, . . . 6,000.00	Rebecca H. Cooper Legacy, . . . 4,750.00
G. Z. Gray Mem. Fund Investments, . . 15,800.00	Bishop Eastburn Fund, . . . 26,254.95
Fidelity Ins. Tr. and Safe Dep. Co., . . 4,750.00	Notes Payable, . . . 50,000.00
A. A. Rand, Trustee, . . . 26,254.95	The Dean's Fund, . . . 624.50
Cash, . . . 24,241.39	Sarah E. Lawrence Fund, . . . 20,000.00
Sarah E. Lawrence Fund Investments, 20,000.00	Library Fund, . . . 115.38
Winthrop Hall Fund, . . . 1,586.68	
<u>\$514,960.13</u>	<u>\$514,960.13</u>

RICHARD H. DANA, *Treasurer.*

Profit and Loss Account, June 21, 1893.

Income from Investments for General purposes, from	
June 15, 1892, to June 21, 1893, ...	\$6,871.07
Donations for Deficiency in Income from June 15, 1892,	
to June 21, 1893, ...	8,000.00
Deficit for Scholastic year '92-'93, ...	1,661.63
	\$16,532.70

Incidental Expenses, June 15, 1892, to date, ...	\$3,812.00
Salaries, July 1, 1892, to date, ...	11,550.01
Repairs and care of Buildings, June 15, 1892, to date, ...	1,170.69
	\$16,532.70

Cash on hand, ...	\$24,241.39
Available for the following purposes :	
General Expenses, ...	\$393.93
Dean's Fund, ...	624.50
Uninvested Principal, ...	7.54
Winthrop Hall Fund, ...	22,413.32
Dow Scholarship Fund Income, ...	461.83
Library Fund, ...	115.38
Income for Repairs of Chapel, ...	224.89
	\$24,241.39

UNIVERSITY OF MICHIGAN



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